WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 45.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, NOVEMBER 6, 1827. [No. 175.

Communications.

Though the following article appears to be written in rather a different spirit from what has been manifested by Elihu and his associates, it seems but fair that both sides in the discussion should be heard; and we see no impropriety, therefore, in locating the article under the general head which has been attached to these discussions.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XXII.*

MR. EDITOR—My patience is nearly exhausted; but "should not the multitude of words be answered?" I have read attentively the numbers of Elihu and his associates; and were I permitted to reply, I should be tempted like one of old to exclaim—"Miserable comforters are ye all." "O, that ye would altogether hold your peace; and it should be your wisdom." What profit there can have been in bringing such a discussion as this before the public, it is difficult to see. That great evils were to have been apprehended from it, is to my mind perfectly obvious. Such public discussions are inconsistent with the dignity and sacredness of the clerical office. They are, indeed, directly calculated to undermine the influence of clergymen.

Your correspondents, it is true, appear to have some compassion for their clerical brethren; yet at the same time they lade us with burdens grievous to be borne. They can "pity clergymen" at one moment, and expose them at another. They admit that our difficulties are great; but instead of helping us out of them, they do but plunge us deeper in. At the very moment when they would seem to overwhelm us with a view of our increasing responsibilities—just then, they take the opportunity to hold us up to public observation, under the implied imputation of unfaithfulness. In short, I know not what to make of such writers. They seem on the whole to mean well; and I will not accuse them of any special want of talent; yet I must protest against such rash dealing; nor can I help thinking, that had they been men of more personal experience, they would in some instances have arrived at very different conclusions.

Elihu came forward with a very plausible introduction, and had the address to secure the perusal of several numbers, before he fairly threw off the mask. Bildad has written less in quantity than his predecessor; but he has exceeded him in severity. And as for Eliphaz, he has started principles enough in a single number to furnish matter for a volume.

These writers are quite too hasty in their decisions. They handle the most momentous subjects as if they were fit topics for school-boy declamations; and they often seem ready to decide the most weighty matters within the small compass of half a dozen paragraphs. Who can reply to such impetuosity? One thing is perfectly easy; and with your permission, Mr. Editor, I shall now attempt to perform it. I shall endeavour in a summary way, to exhibit some of the palpable inconsistencies of these writers, and thus expose the futility of their arguments. This done, the tendency of their peculiar views will in effect be counteracted.

1st. Elihu and his associates undertake to point out the best method of procuring facilities in clerical labour; but they urge increasing industry in every department, save that of "writing and polishing sermons;" and yet in this latter department, it seems they would have *increasing interest*, with *decreasing labour*—a circumstance which they suppose might be easily brought about by promoting revivals of religion. But who has told these writers that a clergyman can bring about a revival as often as he chooses? Have they found it so by their own experience? The very suggestion of such a thing shows their want of experience. Yet, if clergymen were to fail in their attempts of this nature, what then would become of their contemplated facilities? Here, Mr. Editor, these writers have stumbled at the very threshold of their argument.

2d. Let it be remembered, also, that a revival of religion has always been found to increase a clergyman's labours, instead of lessening them. The question then is, how can this increase of labour lead to the procurement of facilities? Can the husbandman, in the midst of the bustle and hurry of harvest, find a superabundance of time to bestow on the art of tillage? Here is a second error, equally palpable with the former.

3d. These writers continually assert, that pastoral visitation forms the only field for the procurement of facilities; yet, while they allow that much time must be devoted to the study chamber, they propose in the establishment and superintendence of Sunday schools, bible-classes, tract societies, bible societies, education societies, missionary societies, &c. added to the increasing demands for vigilance against the inroads of error and sectarianism, more labour than any one could perform, though he were to be released entirely from the task of preparing sermons. At the same time they would mend the matter, by the increasing cares and labours of a revival of religion. All these things are necessary and desirable; but again I ask, what becomes of the proposed facilities? Thus far there is nothing but the accumulation of labour.

4. Still further to mend the matter, these writers would next remind us, that in relation to the various operations of the day, the christian community are now making only a few successful experiments, which must be multiplied and increased a thousand fold. These experiments, also, must all be made under the superintendence of clergymen, whose labours, of course, must be proportionably increased. The logic, then, will stand thus: The facilities which are to be acquired through a thousand fold increase of labour, are to bring about at the same time, in effect, the lessening of labour, at least to the extent of a thousand fold diminution. Could they, by a strange miracle, do all this, they would only enable us to keep pace with the anticipated march of effort, leaving our burthens just where they were. Your correspondents seem to have been aware of this dilemma, which led them, therefore, to advocate—

5th. Extemporaneous preaching. Here again, they are quite out of their reckoning. Few persons could ever acquire the contemplated faculty. The experiment has been tried quite too often by minor denominations. Most of those, also, who have undertaken it before a cultivated auditory, have become common-place, repetitious, and barren in their preaching; and have thus demonstrated the folly of bringing unbeaten oil into the sanctuary. A result so nearly uniform ought to be deemed conclusive; and the few solitary instances of success should be viewed in the light of mere exceptions to a general rule. Fine spun theory and off-hand speculation may be very good things; but experiment is far better. I appeal to the decisions of common sense and common observation, in this matter. Where then, I say, are the boasted facilities which these writers have devised? Where, Mr. Editor? Can you produce them? The truth is, these writers have utterly failed in pointing them out; and the detection of their failure will at least neutralise the influence of nine-tenths of these articles.—But—

6th. Much is said by these writers about the direct and the indirect method of sermonising. They labour hard to show, and with much plausibility too, that "at the very root of the business" of sermonising, lies the almost exclusive employment of the direct method. Yet they themselves, though sufficiently pointed and personal in their remarks, and even severe upon us beyond all former precedent, are invariably found to employ the *indirect* and NOT the *direct* method; thus furnishing continually, as they go along, a practical contradiction of their own theory. Does not such an inconsistency show conclusively the fallacy of their reasoning? They challenge us on this very ground. They tell us explicitly, that "those who desire to stir up their clerical brethren to great plainness of speech, must admonish by example, as well as by precept;" and they remind us, that it "will hold true the world over, that actions speak louder than words." On their own principle, then, Mr. Editor, their theory must be false: For though they have used *loud* swelling words to sustain it, their actions in regard to method have spoken still louder, and far more uniformly, on the other side of the question. Or will these bold writers now pretend that they were all the while labouring under the "fear of man," and thus take back into their own bosoms the charge of "occasional cowardice and desertion?"

7th. The general employment of the direct style, according to the plan of these writers, would drive sinners to a returnless distance from the gospel, create divisions in churches and societies, provent the support of ministers, and undermine their influence. I have no idea, Mr. Editor, of adopting a precedent which should enable every rash novice to assume all the dignity of a prophet or apostle.

8th. Apostolical precedent, properly defined, were it to be assumed and acted upon by even the humblest teachers of christianity, would not lead to such lengths as these writers are pretending. Did not Nathan the prophet employ the indirect method, when he preached to David in a kind of parable about the matter of Uriah? Yet so pointed was his final application, that these writers have carelessly quoted this whole example, as favouring their own side of the question. Did not the Saviour himself, the very Lord of Life, frequently make use of the indirect method of preaching? Witness his sermon on the mount, where even the multitude—the numerous "sitters at the target," were constrained to exclaim that he taught them as one having authority.

9th. The indirect method, let it be recollected, is and has been for a long period of time, extensively prevalent among the best sermonisers; and the models which have been thus left us, by men of eminent learning, piety and usefulness, ought not to be set aside without sufficient reason.

10th. The indirect style has been found to be preferable to the direct, by actual *experiment*, in ten thousand ways, and for reasons too numerous to be mentioned, as every considerate person must acknowledge.

11th. The preacher *necessarily assumes* the indirect method, when dwelling upon the promises and consolations of the gospel: and when meditating upon the character of God and the scenes of eternity. This is too plain to need illustration.

12th. I object entirely to the views of these writers about "revival men." Such sentiments as they advance are too painfully prevalent at the present day. Were not the influence of them in some measure counteracted by men of greater knowledge and experience, the whole country would be overrun with the wildest fanaticism. The utmost pains should be taken to preserve the character of revivals from every species of false fire—every base mixture of impurity. Errors and abuses should be crushed with a strong hand; all forward zeal and officiousness should at once be discountenanced; and mistakes and indiscretions should be rectified and acknowledged without delay. Inspiration itself has decided that they who cover their sins shall not prosper. All this has scarcely been alluded to, in the description which these writers give us of the actions and characteristics of revival men. Their whole object seems to be to kindle fires; no matter how they burn, or what is consumed. Why have they not told us, that genuine revival men are continually guarding against false affections and extravagances; against the endless wiles of the adversary; against the inroads of error; against giving wicked men indue occasion of offence, and provoking them to opposition, violence and blasphemy? But no—these very things are deemed favourable prognostics. The more opposition, the better.

13th. One of the greatest scourges of revivals is a spirit of censoriousness and denunciation. Why have not these writers told us of it?

14th. Another scourge of the revival cause is seen in the lawless imitators of revival men, who go about creating disturbances among the churches, and doing incalculable injury. Why has this subject been left untouched?

15th. Revivals are seasons when the adversary is peculiarly busy and successful in propagating every possible species of error, in doctrine and practice. Why have we not been told of this?

16th. The adversary's plan in revivals is to push every thing to extremes—to introduce new and extravagant measures—things which are directly contrary to every sentiment of decency and propriety, and thus bring on a discussion which grieves away the Spirit. Yet according to these writers, one may not allude to such topics, without being stigmatised as an enemy to revivals. Yes, even to stay within doors during bad weather, or to go a journey for the recovery of health, are deemed suspicious circumstances. What learned distinctions! Deliver us in mercy from such revival men as these!

17th. The last article of Eliphaz is too much for human patience to endure. So, then, the theory of the passions of a *depraved* human being must be put into requisition, to show how *Christians* are offended at each other's *holiness!* Here is discrimination with a witness. Have these writers told us how to distinguish between false and true affections? Have they been particular in this all important point? No such thing—nothing like it. They measure feeling by the quantity. Go where you will, Mr. Editor; on their principles you must not object against any thing, unless your own feelings happen to come full up to the standard of the place. Even in the midst of the most furious fanaticism, our judgment must be set aside. We must first become fanatics ourselves, before we can judge of the character of the excitement. Why have not these writers attended to the subject of spiritual pride? Why have they not censured the use of language, which is harsh and irreverent almost to profaneness; of tones and gestures which are extravagant; of groaning, falling down, rolling, stamping with the feet; of unbecoming forwardness in young converts; and countless other things of the kind? O, this would not do at all. Those are enemies of the cause who speak of these things. Even Davenport himself, were he now alive, might escape without censure!

But I have done—at least with these writers; for a volume might fail to point out all their inconsistences. Those to which I have thus briefly alluded, may serve to counteract the influence of their speculations; and this is all that I had intended. I might indeed have made more frequent quotations from the numbers in question; but the peculiar views of the writers have been rendered so prominent in every part of the discussion, that your readers will not be at a loss to understand the import of what I have offered. Were I to add any thing more, Mr. Editor, it should be a single enquiry respecting yourself. How a man of your standing should have been so far led astray, as to countenance the views of such writers, is a matter of no little marvel.

Your's, &c. JOB.

For the Western Recorder.

CITY THEATRES AND COUNTRY PROFESSORS OF RELIGION.

The subject of theatrical amusements has occupied the attention of men for many centuries; and though much has been said to show their immoral tendency, and not one argument ever found, nor one voice ever raised in their favour, still theatres exist, and are constantly increasing in vulgarity and profaneness—exist, even though the most respectable writers, both heathen and christian, loudly proclaim against them, and the judgment and moral feelings of almost every man decidedly condemn them. And what does this prove? That multitudes will encourage what they know and acknowledge to be ruinous to the best interests of society.

It may be thought strange that theatres should be supported, when the deliberate judgment of almost every man is against them, and no voice, either pagan or christian, raised in their favour. The fact is, these sinks of pollution are supported by transient visitors to the cities where they are located; and this may explain the somewhat incongruous connexion at the head of this article.

There are continually in our cities many thousands of visitors, who from their distance from home, and from being strangers to all around them, stimulated by curiosity, resort to places to which they would not if they were known, and from which they would shrink back with horror, if they were fully acquainted with them, and with the scenes and society there to be met.

There are many among this immense body of strangers, who reason in this way. I am a stranger, and but a solitary individual, and for once in my life will attend the theatre, that I may be able to judge for myself as to its character and influence. When my curiosity is to be gratified, and my judgment to be formed on so important a subject, surely no evil can result. So one stranger as a single individual attends, and perhaps comes away with much pride and complacency. Curiosity is satisfied; a fair conviction received that theatres are ruinous in their tendency, and ought to be discountenanced; and a satisfaction is derived from being so virtuous as not to relish such vulgar and profane exhibitions; and often with a singular declaration—I am glad I have been, for I now know all about it. But while this individual stranger is reasoning in this way, about attending a place foul in its nature, and forbidden by every rule of virtue and decorum, there are perhaps ten thousand reasoning in the same way in the same city. Thus they unite in sustaining an establishment, which but for them must fall to speedy decay. And honesty forbids us concealing the fact, that not unfrequently professors of religion are found among that unhappy number, who thus support the greatest curse a city can bear. I say professors of religion, for I would hardly call them Christians, if they will thus deliberately sign the death warrant of their own christian character.

My object is, to induce professors of religion, as well as other morally disposed persons, visiting the city, to examine the tendency of all their conduct, before leaving their own fire-sides, by supposing that ten thousand persons will reason and act as they do, and that they are going from home to aid in forming the character of an immense community. Now is a theatre in a city desirable? Surely not. Will you then directly support it? Above all, will you support it in the sacred character of a professor of religion? While the city is urging you to pray for its own spiritual prosperity, will you contribute to its ruin? While distant from your home, will you be guilty of that conduct which would ruin your reputation there? The city has a right to demand that you should keep aloof from places of immoral amusement, and not render her reformation impossible, by the continual and efficient aid you give to vice and irreligion.—The city, if left to itself, would purge out its corruption; but now, while foreign sources of iniquity are pouring in their torrents of vice, it is groaning under evils which it cannot remedy, and it appeals to its country friends to aid in staying that tide of desolation which they have so long poured in upon it. Let it be remembered that it is the floating, visiting population of the city, that in a great measure forms its character, & supports its places of immoral amusement. Permanent residents cannot continually resort to them, if they would; and no man who is not sunk to the lowest depths of debauchery would long be willing to, if he could.

But if, after all, curiosity and a desire to form your own opinion from actual observation should decide your attendance at the theatre, be advised fully to gratify your curiosity, and so examine the various departments of this institute of death, that you may form a correct opinion. Go, in the simplicity of your desire, and perhaps in the modesty of female virtue, if virtue can ever be said to live unblighted even for a moment there. First take your seat in the pit, (appropriately named), form your acquaintance with the sailor and the refuse of society, and become as you must their temporary associate. Next visit the more respectable apartments of the boxes. But here, let me tell you, you will be able to learn but little; for here all is masquerade and deception—a kind of commingling in a better dress, of what you have seen below, and are yet to meet above. Hasten then to the gallery, and associate with prostitutes and paramours, who are admitted gratis, to fill these saloons of death, for your acquaintance. Here is a scene, at which the blood, not already fevered by debauchery, might run cold; and at which the heart, not deserted of all remains of moral sensibility, must shudder and weep. Here vice throws off her veil, and many an unsuspecting youth, allured by the footsteps of matured yet disguised wickedness, meets the first, the last, the cold embrace of death, and sinks forever from virtue and from God. Go, as it is not improbable that by this time you may be prepared to do, into the adjoining apartments, where are spread out all the luxuries that can delight the taste, and enkindle to a higher pitch the passions, which already urge to continued dissipation; where paramours and prostitutes, in crowds, are moving to secure the grand object of their infernal occupation. There mark how many are "led straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that is his for life."

Do you find here the "school of morals?" Do you find any thing to repay the hazard of treading on such dangerous ground? I might direct you to one apartment more—the highest gallery, where the lowest servant and the chimney-sweep may be cheaply accommodated, to complete the group of learners in this "school of morals."

I have omitted turning your attention to the character of the plays and the actors whom you support. This I will not presume to do, as you would consider yourself insulted, if I should offer to read them to you in private; and most grossly outraged, if I should introduce one of these stage actors to your acquaintance at home.

I only ask, in conclusion—Can you give your individual attendance and support, for one night, to any theatre, after you have deliberately reflected upon the consequences? Will you stain your virtue, and ruin your profession, by conduct when abroad, which you would deprecate at home.

A FRIEND TO THE CITY.

For the Western Recorder.

A CHOICE EXTRACT.

MR. EDITOR—I inclose you a short extract from the writings of John Newton. It may be profitable to some of your readers, who think much of the writings of old divines, but who "are glad of the opportunity to prejudice and alarm *weak* minds."

"I confess that revivals of religion have been generally attended with some incidental offences, and counterfeited by many false appearances. It has been so in times past; it is so at present; and we are far from justifying every thing, and in every degree, that the world is ready to condemn. However, we cannot but complain of a want of candour and ingenuousness in this respect also. Many who bring loud charges against what is irregular and blamable, are evidently glad of the opportunity to prejudice and alarm weak minds. They do not confine their reproof to what is erroneous and unscriptural; but endeavour, by ambiguous expressions, invidious names, and indiscriminate censures, to obscure the state of the question, and to brand error and truth with the same mark of infamy. They either cannot or will not distinguish between evangelical principles and the abuse of them; and when the distinction has been pointed out to them again and again, they refuse attention, and repeat the same stale misrepresentations which they *know* have been often refuted. They will not allow a grain for infirmity or inadvertence in those whom they oppose; while they demand the largest concessions for themselves and their adherents. They expect strict demonstration from others, while in their own cause, they are not ashamed to produce *slanders* for proof, and *jests* for arguments. Thus they triumph without a victory, and deride without so much as entering upon the merits of the cause. These methods, however successful, are not new inventions. By such arts and arms as these, christianity was opposed from its first appearance. In this way Lucian, Celsus and Julian employed their talents, and made themselves famous to future times."

Who would have thought, Mr. Editor, that any of the respected sons of Levi, at the present day, would have employed the arts and arms of infidels in such a cause as this? U. E.

For the Western Recorder.

THE QUAKER AND THE STRING.

MR. EDITOR—In a revival amongst the Seneca Indians, on the C. reservation, this season, a Quaker (Friend) who had been a missionary some twenty years among the Indians on the A———, came from the latter to the former place, and said—"Thou bringest certain strange things to our ears. May we know what this new doctrine, whereof thou speakest, is?" He attended one of their conference meetings, and arose and challenged the Indians to tell him what good their missionaries had done by coming among them. One man, who had hopefully experienced a change of heart a short time previous, and who had formerly lived on the A———, arose and said—"I can tell you. They have told me that I am a *sinner*—a thing that you never did whilst I lived on the A———. And when I used to get drunk, and lie in the mud and dirt all night, you never told me that it was wrong: And if I had lived there till this time, I should have been a drunkard, rolling in my sin." The Friend then waved the subject till after meeting was over, thinking that answer quite enough for the time being. After meeting, he entered into conversation with another Indian, who was just hoping in the mercy of God. He said to the Indian—"I dont like your having so many meetings—so much praying—so much singing. This is not good. Now there is a little string that goes from the heart of every man up to God; and when he wants to have us talk and pray, the Spirit strikes the string, and it trembles along down to our soul. So the

Spirit moves; then it is right for us to have meetings." "Ah!" says the Indian, "I not know 'bout your string. Sometimes I go down the creek—fish: I bait hook—throw him in water: He sink down—I not see him—he swim down in water—by and by he tremble—I think fish bite—I pull up, but no fish—yet he tremble—I think fish bite. Well, I fix bait—throw him in 'gain—he sink down—just see him—by and by he tremble very hard—I think certainly fish [illegible] or other—may be the devil. So it is, I 'fraid, with your string—I guess devil shake him some times." The Quaker said but few words after this—left the people, and returned to his family on the A———.

Several points of application might be given to the preceding; but I leave them to the good sense of your readers.

AN OBSERVER.

CIRCULAR OF THE AMERICAN TRACT SOCIETY.

The Executive Committee of the American Tract Society feel it their duty to entreat the attention of the christian community to that important institution In the discharge of the trust committed to them, they have been every day more deeply impressed with the persuasion, that, as the providence of God has called the society into existence, so his good Spirit is making it the instrument of extensive moral utility, and lasting spiritual benefit to the souls of men. In less than two years and a half, which have elapsed since its formation, FIVE MILLIONS of tracts have been published; and the interest taken in their distribution by Christians of the various evangelical denominations in our country, affords decisive proof that they have commended themselves to their approbation. The most encouraging evidences, many of which have been spread before the public, have also been received, of their blessed effects, in arousing the lukewarm, alarming the impenitent, and directing inquiring sinners to Christ, the only refuge from the wrath to come.

While the divine blessing on the society's publications has been thus apparent, the demand for them from the auxiliaries and friends of the institution has been great, and constantly increasing; and the calls for *gratuitous distributions* have been very extensive and urgent. Besides the many destitute in the older states, *four millions* of inhabitants—one third of our whole population—occupy the regions west and south of the Alleghany mountains. Their restricted pecuniary resources, and deplorable destitution, in many parts, of all the means of grace, give them strong claims to our sympathy, and should excite a measure of beneficence in some degree proportioned to their wants. The millions of South-America are also entitled to our regard for their spiritual welfare; and the people of many other countries are destined, the committee trust, to hear, through the medium of this society's tracts, the gospel message to our ruined race.

With these responsibilities in view, the committee have endeavoured to conduct their work with faith in the providence and grace of God, and a reliance on the zeal and liberality of the friends of the Redeemer, which they hope will receive the approbation and support of all who feel concerned for the cause in which they are engaged. But they do not hesitate to announce that to enable them to proceed without embarrassment—to keep on hand a stock of publications, from which the orders of auxiliaries and friends may be supplied, and at the same time, to extend their aid in a liberal manner to the destitute—requires a *great enlargement of their funds;* and they make this appeal to the christian public for their supply, with a confidence in which they feel assured they will not be disappointed.

Although, with all their exertions, the depository has hitherto been so inadequately supplied with tracts, that the committee have *at no time* been able fully to meet the demands which have been made, yet they are now under obligations for paper and printing to the amount of upwards of *nine thousand dollars; all the monies received by them have been expended on their proper object; they have no permanent fund;* nor will they possess any available income from the rents of the society's house, until the balance of the debt contracted by the trustees, in its erection, shall have been discharged. Their only dependence is on the *sale of tracts without profit*, and on the *contributions of the benevolent.*

The committee therefore solicit liberal *individual donations.* They invite such as are unconnected with the society to *constitute themselves directors or members for life.* They appeal to the pious in the various churches of our land, in which it has not already been done, to bestow the same privileges on *their Pastors.* They earnestly entreat auxiliaries to collect their funds with promptness and regularity, to forward them without unnecessary delay, and to make as large *donations* to the society as the wants of their own immediate vicinity will permit.

While the committee feel sanguine that their appeal for liberal donations, especially in behalf of our own destitute countrymen, will not be made in vain to those whom God has richly favoured in basket and in store, they look with equal confidence to those of less abundant wealth to pour their more numerous, though smaller, contributions into this treasury of the Lord. The endeavours of the committee will be unceasing to employ the funds entrusted to their charge in the most economical and efficient manner.

The committee will only add their humble intreaty for a remembrance in the prayers of every friend of the Redeemer, that, while God inclines the hearts of his people to an enlarged beneficence in supplying the wants of the society, and to a prayerful and active engagement in circulating its publications, he will give to all who conduct its interesting concerns that heavenly wisdom and love to the souls of men, which shall result in the promotion of his glory, the advancement of the cause of his adorable Son, and the salvation of those for whom his blood was shed upon the cross.

By order, and in behalf of the Executive Committee of the American Tract Society.

JAMES MILNOR, *Chairman.*

Attest, WM. A. HALLOCK, *Cor. Sec'ry.*

From the Christian Mirror.

NEW AUXILIARY TO THE CAUSE OF TEMPERANCE.

In connection with a notice of the formation of societies in Williamstown, Ms. for the promotion of temperance, we have seen it stated, that the *young ladies* of that town have enlisted in the good cause, and associated together, and adopted resolutions, not only to abstain from strong drink themselves—for this it is presumed they would do whether associated or single—but, what is better, "*not to associate* with those of the *other* sex, who are addicted to intemperate habits, or other vicious habits, consequent or attendant upon intemperance." This is well, and furnishes a hint which the females throughout our country may turn to good account. We are not anxious to see them coming forward in publicly organised bodies, and proclaiming such resolutions to the world; but we desire nothing more earnestly, than that these resolutions should be immoveably fixed in every female bosom. Their happy influence would soon be manifest. In less than ten years they would accomplish what law, and morality, and drugs, though administered by the most skilful practitioners, would not effect without their co-operation. It were a stigma well suited to the offence of the intemperate, to be excluded from the society of the better part of creation; and we have often wondered why this has not been done before.

Religious Intelligence.

ANOTHER REVIVAL IN INDIA.

A letter from the Rev. Mr. Mault, missionary at Nagercoil, in Travancore, contains the following interesting particulars, as published in the London Evangelical Magazine for September:—

"In many of the congregations the work of the Lord is really begun. At Tamaracoolum and Agateserum there are several who adorn the doctrines of the gospel, and are exerting themselves to bring others to a participation of the same blessings. Their outward condition is greatly improved, especially many of the women, whose cleanly appearance and devotion in the house of God, is a great contrast to what it was five or six years ago, when you were favoured with an opportunity of sowing the seed among them. Many of them are now so attentive to the things spoken, that it is really delightful to make known the gospel to them. At times I feel so much pleasure and enlargement in the work, that I cannot but believe the Lord is of a truth with us. The good done is not confined to our place; for in most of the congregations that have been for some time established, there are many interesting people, who I trust, have passed from darkness to light.

"The work began with the READERS, many of whom are really devoted to their work; and with their zeal is mixed a great deal of prudence. You will be glad to hear that *Daverum, Moses, Solomon, Christian, Pakeyanthem,* and *Nalatamby,** are among the number. How delighted would you be to witness the effect produced by preaching the glorious doctrines of Christ among them. I know not that it is to be attributed to any one in particular. The holiness of God's law, the evil of sin, the infinite love of Christ, manifested in the death of the cross, and what he effects on the hearts of men by his Spirit, are the subjects on which we principally dwell. On Friday week, when speaking of the evil of sin, and the infinite love of Christ, in being made sin for us, that we might be made the righteousness of God in him, the whole of the Readers present were deeply affected; I believe there was not a dry eye among them. How different is the aspect of things from what it was! What has God wrought! Sufficient, you will say, to check unbelief, and to prompt to vigorous exertion. By the help of God, I am determined to work while it is called day. I will just add, that I trust the Lord has also begun to bestow his blessings upon our labours in the schools, for several children seem to be under pious impressions."

*These were educated in the seminary at Nagercoil.

HOME MISSIONS.

The Secretary of the American Home Missionary Society states, that "since the commencement of the current year, the State Domestic Missionary Societies of Massachusetts, New-Hampshire, and Vermont, have become auxiliary to the National Institution, and under this connexion are adopting the most vigorous measures, first to supply the destitute within their own state limits, as far as may be practicable, and secondly to raise additional means to forward the great national object of missions to the frontier settlements of the west and south. Other state societies, both in New-England and in other sections of our country, are waiting only for the return of their anniversaries to adopt similar measures, and we trust the time is not far distant, when every state in the Union will have a part in this united and sublime system of benevolent effort to bless the increasing millions of North-America with the means of salvation.

"In the mean time the income of the society has not equalled the calls of the destitute for its aid. Our treasury is now nearly empty, while the engagements of the committee are more than $10,000. Our past experience and the present indications of Providence assure us that this deficiency will be supplied, and future demands on the society answered. But this will be done only by the liberality of the friends of the cause; and the friends of the cause will not be liberal, until each one of them shall put his hand upon his heart, and lift his soul to God and inquire *what the Lord will have him to do.* Our hope for the cause of Christ and of virtue in this broad land, is, under God, in the prayers and alms of such as love and seek the salvation of men."

From the Christian Mirror.

THE BIBLE CAUSE IN IRELAND.

A friend has furnished us for publication with the following extract of a letter from Dublin, Ireland, dated July 2d, 1827, shewing the influence of the bible societies on the theatre-going portion of the inhabitants of that city.

"This plan did sovereign wisdom find,
"To heal diseases of the mind."

"Shortly after my arrival here, I happened to be walking with a gentleman of the first respectability, who, alluding to the state of the theatre, of which he is a great admirer, lamented that the managers had threatened to close it for three years, in consequence of bad support and attendance. Remarking upon this, he said, the people here have become so bible-mad (as he was pleased to term it) that they are unwilling to countenance it any longer. This I think may be considered a proof of the influence of bible societies among the *generality* in this part of the country."—*Philadelphian.*

SABBATH SCHOOLS.—"*TRY.*"

The Richmond Visitor has the following paragraph, well calcuated to animate Christians to benevolent efforts for the promotion of Sabbath schools; and to humble those who stand all the day idle:—

"If there are but *few* pious persons in any district where there are children, but no Sabbath schools, let them commence the work, if they have to call in the aid of persons, as teachers, who are not pious, if they can find those of good moral character, who are willing to lend their services. If any doubt the propriety of employing such, let them consider how strikingly, and how abundantly God has given his approbation to their employment, in the numerous conversions of teachers, of which every report brings us information. In one instance, within my recollection, a school was established and instructed by twelve teachers, *two* only of whom were pious. But it was not long before God answered the prayers of those two for the rest, and gave eight to them out of the ten, as their fellow labourers in "the Lord." In another instance it was left by the apathy of Christians to a few individuals, *not one* of whom was possessed of personal piety, to commence a school, and to prosecute it for a considerable length of time, *in the midst of opposition*, before Christians were aroused to their duty; and when, after the repeated request of the teachers engaged, they gave their hands to the work, they found a well organised school, where *piety* alone was wanting.—This deficiency was deeply felt by those teachers, and they were made to feel it by the very circumstances in which they were placed. They repeatedly expressed a wish to retire from the school, as being unqualified for its duties; and were as frequently solicited to seek and obtain the grand requisite. They sought—they obtained. Within the period of one year, *thirteen* persons were added to the number of pious teachers, seven of whom had been previously engaged in the school."

Sandwich Island Mission.—We learn, that during their present session in this city, the Board of Foreign Missions have been engaged in investigating the charges of misconduct alledged against the missionaries at the Sandwich Islands. Several witnesses have been examined, and their depositions taken in writing, among whom Capt. Edwards, late of the ship London, who had serious difficulties with Lieut. Percival, of the U. S. schooner Dolphin, at the Sandwich islands, gave his testimony. The result will be an ample refutation of the calumnies that have been circulated against those missionaries, and a proud tribute to their zeal, character and usefulness.—*N. Y. Com. Adv.*

Holy-Days in Peru.—The ecclesiastical Governor of the archbishopric of Lima has issued an edict, abolishing a great number of the Roman Catholic holy-days, and retaining only twelve of the principal, besides Sundays. The edict says that these holy-days, instead of being consecrated to divine service, were spent in idleness, vice and debauchery. A circular issued for the same purpose, by the Governor of the bishopric of Caseo, uses the following remarkable expression:—"*Every day in the year ought to be a holy-day to us, by avoiding wicked deeds, and by the practice of virtue!*"

"*The Kingdom of the Beast.*"—There is one argument in favour of sending missionaries, bibles and tracts, to our new settlements in the west and south-west, which is not often dwelt upon, nor sufficiently appreciated. It is this; that unless the religion of Jesus Christ, in its power and purity, shall be planted there, the emissaries of Rome will assuredly occupy the ground, and build up a system of ignorance, priestcraft, and superstition, such as now casts a blight over some of the fairest portions of Europe. Dr. French, of the U. S. army, who has recently returned from a visit to the Indian agencies, in company with Gen. Scott and Gov. Cass, informed a friend of ours, a few days since, that on the borders of Lake Superior, he found a Catholic catechism in circulation, in the Oneida language, which was *printed at Paris in the year one thousand eight hundred and twenty-seven!*—*N. Y. Obs.*

Missiontries.—Since the last report, the following persons have been commissioned by the American Sunday School Union, agents to promote the Sunday school cause:—

Mr. Henry Aurand, Berks and Schuylkill counties, Pa. Rev. George G. Sill, bounds of the Genesee Union, N. Y. Rev. Mr. Watson, Pendleton, South-Carolina. Rev. William Mc Campbell, Tennessee. Rev. Thomas Brown, Tennessee. Mr. James Caboon, Rochester, N. Y. Rev. Samuel L. Crosby, Franklin co. N. Y. Rev. Elbridge G. Howe, Illinois. Rev. Thomas G. Allen, Rockville, Maryland.—*Phil.*

More.—The Philadelphia City S. S. Union have appointed the Rev. S. Douglas, of the episcopal church, Troy, N. Y. as their agent, and he has accepted.

Rev. Mr. Peck writes from Franklin co. to the editor of the Watchman—"I am now at the Missouri Baptist Association, 60 miles west of St. Louis. There are most earnest calls here for preaching. Two churches on the Gasconade, that I mentioned when in Boston as destitute, report to the association that they have had no regular church meeting and religious privileges, for *four years* past. They are famishing for the bread of life."

Presbytery of Newark.—The Presbytery of Newark, at their late meeting passed the following resolution:—

Resolved, That the Presbytery will use their best endeavours to discountenance both by their own example, and their influence, the use of distilled liquors, except for medical purposes; also, that the Presbytery recommend to all the members of their churches to adopt the same resolution themselves. And they further express their ardent desire that all their church members abstain from the business of distilling or vending ardent spirits.

Episcopal Church in Vermont.—Lots of land in almost every town in Vermont, were formerly vested in the Society for the Propagation of the Gospel in Foreign Parts; but the avails of them have been long appropriated to the support of common schools. An agent of the episcopal church commenced an action against the state, a few years since, for the recovery of these lands. An ultimate decision was made by the U. S. circuit court, at its late session in Rutland, and goes against the state.

Missionaries Wanted.—The Directors of the Episcopal Missionary Society in this country, again inquire for missionaries, to be sent to the heathen in Africa, at or near Liberia; to preach at Buenos Ayres; or to take charge of the society's education establishment at Green Bay, which has been for some time suspended.

Indians in Upper-Canada.—Bishop Heading gives the most satisfactory account of the state of the missions among the Indians in Upper-Canada; and says, among the different tribes, that "upwards of five hundred have been converted to the christian religion since their establishment." This speaks volumes in favour of the missionary cause.—*Potsdam Am.*

Monroe Co. N. Y. Sunday School Union, held its third annual meeting at Rochester, Oct. 3d. The children of the village and neighbourhood were collected, and an address was made to them, besides several to the society. Last year, 700 children attended; this year, the number was more than doubled. Every town in the county has its schools; several of them 8 or 9. Eighty-nine teachers and 39 scholars have made a profession of religion, and about 30 scholars more have hopes.

President Dwight's Occasional Sermons.—Messrs. Hezekiah Howe and Durrie and Peck, of New-Haven, have issued proposals for publishing by subscription, "two volumes of the occasional sermons of the late President Dwight, to be ready for delivery during the next summer." The sermons will be chiefly practical; three of them only have been published before. Twelve of them were valedictory sermons, to successive senior classes.

Disregard of the Sabbath.—The N. Y. Observer says, that 143 shops were *open on the Sabbath*, a few weeks since, in the Bowery. Of these, 53 were porter-houses, and 29 fruit shops. That paper recommends the formation of a "Society for supporting the Laws."

The Bible Cause.—The Bible Societies of Washington co. Vt. and Susquehannah co. Pa. have resolved to supply every destitute family within their bounds with a copy of the holy scriptures, within one year.

Three Lines for Ministers of the Gospel.—Sunday schools have never been known to fail of success, where ministers have taken a lively interest in promoting them.

New-Jersey now numbers in her Sunday schools, upward of 20,000 scholars, and more than 2600 teachers, a much larger proportion than any other of the United States.

Rev. Henry Hunter, of Clarendon, Vt. has been appointed an agent of the American Home Missionary Society, and has asked a dismission from his people.

Revivals.

Notwithstanding so little is said at the present time on the subject of revivals, it is evident that the cause on the whole is going forward. Universalists and Socinians, for instance, would not pretend to be friendly even to *genuine* revivals, did they not apprehend thus much: Nor should we expect on any other hypothesis to see such deep-toned regret on the subject of barrenness, where revivals are not enjoyed, as is now extensively exhibited by the current documents of synods and presbyteries. If regret does but lead to agonising prayer and corresponding effort, the work will go on.

Lexington-Heights, (Greene co.) N. Y.—We are pleased to learn from an article in the N.Y. Observer, that there is a revival of religion at this place, under the labours of Mr. Nettleton, whose health is much improved. About 30 are mentioned as the subjects of the work, which is still in progress. The character of it is represented as being still, gentle, &c. The article alluded to closes in the following manner:—

"I attended a meeting in Lexington last week. It was in a large upper room in the academy, which was crowded with attentive hearers. A solemn stillness reigned through the assembly. After the services were over, the silence was interrupted, and the solemnity increased, by the agonising cries of an individual under pungent conviction, pleading with the Saviour for mercy. Scarcely ever did I witness such a scene. This was a person of respectability, and evidently labouring under a deep sense of the presence of the holy God. After a few moments spent in constant supplication in the presence of the whole audience, the individual was led to a neighbouring house, and there, in about half an hour, was by the Holy Spirit brought (as they hoped) to rejoice in Christ. Mr. N. addressed the congregation in a most impressive manner, and they went away silently, to meditate upon the wonderful things they had seen. In conversing with him on the subject, he made a remark to this effect, "I am not afraid of such a scene, when *truth* produces the impression. "H. G. LUDLOW.

"*New-York, Oct.* 31, 1827."

Mr. N. has been a favoured instrument in revivals; and it is matter of rejoicing that his health is thus far restored.

Stephentown.—We learn by a letter of a very recent date, that the revival in this place is still powerful, and that it is extending itself into some of the neighbouring towns. Rev. Mr. Finney has been labouring there for several weeks past.

While we think of it—a formal communication has been sent us from a number of respectable gentlemen in New-Lebanon, in reference to the labours of Mr. F.; but it appears to us, (with due deference to the opinion of our respected correspondents), that his character is too well established to derive any advantage from articles of commendation. The adversary is always busy with the reputation of such men; and well he may be.

Chickahominy Church, Henrico, Va.—Since the reformation commenced, there have been seventy-six added by baptism. Several have obtained hope who have not been baptised, and there are some still concerned. All the young converts appear stedfast in the faith, and many of them have become active in circulating tracts, and in promoting many useful objects.—*Rev. D. Ball.*

Southampton Co. Va.—The churches that I have the happiness to serve, are Black-Creek, Mill-Swamp, Suffolk and Beaver-dam. Since the Friday before the first Sunday in August, there have been received and baptised in these churches one hundred and ninety, most of whom are young people, and only a few are blacks.—*Rev. R. T. Daniel.*

Ludlow and Cavendish, Vt.—A deep interest has been manifested in these places on the subject of religion. Twenty-six have united with the church.—*9th An. Rep. Vt. D. Miss. Soc.*

Lyndon.—The progress of truth is animating in all the region in the vicinity of this place.—*ib.*

In *Plainfield*, more than usual attention to religious subjects has existed. Nine have been added to the Congregational church, and several to the churches of other denominations.—*ib.*

From *Westfield, Troy* and *Kelleyvale*, we learn that the influence of divine truth is extending widely and rapidly. In Westfield, there is an extensive and active church of 30 members, and in Kelleyvale one of 20. In the latter place, there is apparently the commencement of a revival of religion, and several have already entertained hope, that they have passed from death unto life. Our missionary, Rev. Mr. Lamb, has extended his labours beyond these towns, to Potton, Lower Canada, where after a season of religious excitement, he has been the means of organising a congregational church of 20 members.—*ib.*

Vershire and Stafford.—Several individuals, in these places, have, it is believed, been subjects of renewing grace within the past year.—*ib.*

Washington, Mass.—A minister has lately been settled, and a work of grace commenced.—*Rec. & Tel.*

Bridgewater, Mass.—An evangelical church of 19, was organised in June, and is since increased to 41. A convenient house of worship is erected, and a time of refreshing has been enjoyed, in which about 20 are reckoned converts.—*ib.*

Fall-River, Mass.—Rev. T. M. Smith was sent there last summer, and has since been installed over the church. His labours have been signally blessed, in a great revival. About 80 have hopes. The bible class and Sunday school have been evidently blessed. Of 27 teachers, all but four are professors of religion; and of these, 17 are subjects of the revival.—*ib.*

From the American Baptist Magazine.

BOSTON BAPTIST ASSOCIATION.

Second Church in Boston.—Nineteen candidates were baptised on the 22d of April, and a few days after nineteen more. We have, since that time, been allowed every month, to visit the water side; and have experienced, on those occasions, the manifest presence and blessing of Almighty God. The whole number added by baptism, during the year, is eighty two.

Third Church in Boston.—You will no doubt be gratified to hear that since our last communication to you, we have received into the church ninety-two persons, who have been baptised on a profession of repentance towards God, and of faith in our Lord Jesus Christ.

Church in Cambridge.—The good work was at its height in February, March and April. The subjects of this revival have been from every class in society, and about an equal number of males and females. From a review of the gracious dealings of God towards us, we are constrained to say, "What hath God wrought?" Seventy have been added by baptism.

Church in Woburn.—Our conference and prayer meetings were frequent and interesting, and in them was seen depicted the anguish of a broken and sin-burdened heart; and in others the joys of faith and pardoned sin. During the year, there has been only one month out of eleven, in which we have not been permitted to repair to the water side for baptism. Since the commencement of the work, sixty-eight have been added.

First Baptist Church in Salem.—God has been pleased to call some of almost every rank and age, thus showing the adaptedness of his grace for all. But a large proportion of those who have been gathered to us are just now entering upon the responsible duties of active life, are in the very age and circumstances which most imperiously require the counsels and enjoyments of piety, and which gives the greatest encouragement to hope for their growth in grace and in knowledge, and for their extensive usefulness in the world. Added by baptism 80.

Church in Newton.—"Come bless the Lord with us, and let us exalt his name together, for he hath done great things for us, whereof we are glad. To give you the particulars of the work of God among us, would draw out our letter to too great a length for the present occasion. Suffice it to say, that the work has been deep and silent. Generally, those who have obtained a hope have been solemn and unassuming. Several who had entertained a hope for years, have come forward and professed Christ before men. Eighty-one have been added by baptism."

WESTERN RECORDER.

UTICA: TUESDAY, November 6, 1827.

Dedication.—The dedication of the new brick edifice, recently erected by the first Presbyterian Society in this village, will take place on Thursday next, at 10 o'clock, A. M.—Sermon by Rev. D. C. Lansing, D. D. of Auburn.

Sale of the remaining pews takes place at half past 2 o'clock.

Missionary Reinforcement.—We understand from the Recorder & Telegraph, that the reinforcement for the Sandwich islands were expected to embark at Boston harbour on Thursday last.

Thank-Offerings.—The New-York Synod recommend to the churches under their care, to take up collections on one of the ensuing thanksgivings—that appointed by the Governor of this state, or that by the General Assembly—for the benefit of home missions. Other portions of the church would do well to imitate this example.

"*Job.*"—The objections offered by Job to-day, will be closely examined and answered. In the mean time, since the article embraces such a multitude of particulars, it might be well for our readers to lay it carefully aside, for the purpose of reference.

City Theatres and Country Professors of Religion.—The correspondent who furnished this article to-day, is far from being a novice in the manners and customs of a city life. His remarks will have their full weight with every reflecting mind. Surprising as the fact may appear to some, it is the country, and not the city population, which most contributes to sustain a city theatre. Even the *Utica* establishment, we presume, could not have lived a day, had it not been that many *well-meaning persons out of the village* were anxious to "go once," to examine *for themselves.*

"*Arts and Arms of Infidels.*"—A query respecting the "arts and arms of infidels," which closes a preceding communication, must of course be understood with proper qualification. The *true* "sons of Levi" can have no *fellowship* with infidels, though they may sometimes be found *unwittingly* to employ *their weapons* for a season.

Liberal Subscriptions.—The Philadelphian mentions, that several subscriptions, each of ONE THOUSAND DOLLARS, have already been obtained, towards supplying the destitute in Pennsylvania with the bible.

A foul Spot cleansed.—That part of Boston called "the Hill," which has for a long time been distinguished for almost every species of crime, riot and debauchery, has at length been successfully taken in hand by the city authorities, who have thus afforded a full demonstration that nothing but virtue and perseverance are wanting in any city, to root out and undermine all its sinks of pollution. The plea of *necessity*, in regard to the neglect of polluted spots and neighbourhoods in cities and populous villages, will hereafter remain perfectly nugatory. By the by—might not Utica, and many other villages through the country, derive a useful hint from this example? Surely they have yet *something* to do in the way of cleansing.

Wrong end Foremost.—A little pamphlet just issued at Ithaca, (by somebody, it seems, who considers *the serious importance of forms of prayer*—see page 13th), closes his book with a paragraph which essays directly to STIGMATISE the whole character of revivals; while the title page begins with—"The IMPORTANCE of Revivals, as exhibited in the late convention at New Lebanon," &c. The whole is a sad perversion of the *import* of the proceedings in question.

To Correspondents.—We are crowded with communications at the present time, and must crave the patience of those who have favoured us. The articles on the Tract Society will appear next week.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from the 5th to the 29th of October, 1827.

Clinton—Mon. con. by Mr. O. Gridley, $30: Fem. Benev Soc. $18, by Mrs. L. Williams: Collection in Rev. Mr. Norton's congregation, $73.75, and a gold ring, by Dea. Williams, $121 75

A box of clothing for the Sandwich island mission, estimated at $58.62.

Rutland—A box of clothing, for Mackinaw mission, by Mr. Andrews, not estimated.

Utica—Contribution, a gold breast pin, and $122.26: By Mr. A. Seymour, $4.25: From the Welsh M. Society, viz. by Messrs. Vincent and Morris, $32.30: Mr. Ellis Roberts, $1.56: Mr. R. Griffith, $8.03, 167 00

Clothing from the ladies, for the Seneca mission, estimated at $58.

Trenton—Reed's neighbourhood, a collection, $2.91: Do. a bundle of clothing: Garret's neighbourhood, month. con. $2.07: Dea. C. Seaman, clothing, &c.: Trenton village, mon. con. for the Sandwich mission, by Mr. David Strong, $7.00: A bundle of clothing, by Dea. L. Younglove and others: 44 3-4 yds. of twill'd blanketing, estimated at $18.97, by Mrs. Younglove: 11 3-4 yds. flannel, $5.87. 9 91

Mexico—Char. Soc. avails of a missionary field cultivated in 1822, by Rev. D. R. Dixon, 10 00

Rome—Collection in Rev. Mr. Gillet's congregation, by Rev. Mr. Gillet, 22 38

Watertown—For Charlotte Bradley, at Mackinaw, $12, third annual payment by J. D.:—For Richard Lane Boardman, at Mackinaw, third annual payment, by A. M. $12, 24 00

A box directed to Rev. Wm. H. Ferry, Mackinaw, by Mr. O. Stowe.

Adams—Smithville, a box of clothing, received from Messrs. Parmele & Brayton, merchants, Utica.

Madison—Female Cent Soc. $16 62: Two female friends, $5; for the Palestine mission, 21 62

Paris—Collection in Rev. Mr. Weeks' congregation to aid the Sandwich mission, $9: 2 bundles of school books, for the Sandwich islands, by Rev. W. R. Weeks, estimated at $5: Dr. E. Judd, an annual donation, $12, 21 00

Westmoreland—A collection from Rev. Mr. Crane's congreg'n, for the Sandwich mission, $9, by Rev. Mr. Crane: Spencer's settlement, mon. con. by Mr. H. Hamlin, $3.85, 12 85

New-Hartford—Collection in Rev. Mr. Coe's congregation, $59.70: By Mrs. Electa Randall, $2: Sabbath school No. 1, $3, to educate native children at the Sandwich islands: Mr. Allen Risley, $1.25, 65 95

A box of clothing, estim'd at $61.19, for Sandwich mission.

Cape Vincent—Mon. con. by Mr. R. F. Lee, 10 00

Fairfield—From a female friend, 5 00

Manlius—A half barrel dried fruit and a trunk of clothing, for Rev. H. Bingham, at the Sandwich islands, by Rev. R. Cushman.

Champion—Female Miss. Soc. at mon. con. by Mr. A. Lothrop, 1 00

Winfield—A bundle of clothing for the Mackinaw mission.

Whitesboro'—From the ladies, for the present mission to the Sandwich islands, 30 11

A box of clothing and a bundle, estimated at $70.89, by Mrs. C. Walcott.

Vernon Centre—a box of clothing for the Sandwich mission, particularly for Dr. G. P. Judd and Mr. H. R. Stockton, estimated at $72.71.

Sangerfield—Clothing for the Sandwich mission, by the ladies, estim'd at $26. 49.

Amount of money, $522 57

ABIJAH THOMAS, *Agent.*

Political.

FOREIGN.

London papers to the 1st October, were received by an arrival at New York, on Tuesday last.

Greeks and Turks.—From the different communications, official and otherwise, given in the English papers, it appears, that on the 16th of August, the allied ministers presented a note, embracing the substance of the treaty already made public, for putting an end to the war in Greece, and settling the relations which that country ought to bear to Turkey. This note prescribed the term of fifteen days, within which the answer of the Porte was expected. On the 30th of August, the three ambassadors demanded the answer of the Reis Effendi, who gave it verbally, and in the most decided terms, referring to the late Turkish manifesto, by which the Porte protests against all interference of foreign powers between the Turkish government and its rebellious subjects, and repeating the resolution of his government on that subject. On the 4th of September, it is said, the ambassadors of the allies met, and having received no further answer from the Porte, came to the determination of asking for their passports, and leaving the Turkish capital. They had previously resolved to send their wives and children out of the reach of danger. In consequence of this, the latter had already embarked on the 31st August.

The following is a translation of the note addressed by the ambassadors of France, England and Russia, to the Reis Effendi, on the 16th of August:—

"*To his Excellency the Reis Effendi.*

"The undersigned are charged by their respective governments, to make his Excellency the Reis Effendi, the following declaration:—

"During six years, the great powers of Europe have been engaged in endeavours to induce the Sublime Porte to enter into a pacification with Greece; but these endeavours have been constantly unavailing, and thus a war of extermination has been prolonged between it and the Greeks, the results of which have been, on the one hand, calamities, the contemplation of which is dreadful to humanity; and on the other hand, severe and intolerable losses to the commerce of all nations, while at the same time, it has not been possible to admit that the fate of Greece has been at all within the control of the Ottoman power.

"The European powers have, consequently, redoubled the zeal, and renewed the instances which they before made, to determine the Porte, with the aid of mediation, to put an end to a struggle that it was essential to its own interests should no longer be kept up. The European powers have the more flattered themselves in the hope of arriving at so happy a conclusion, as the Greeks themselves have in the interval shown a desire to avail themselves of their mediation; but the Sublime Porte has hitherto refused to listen to counsels dictated by sentiments of benevolence and friendship. In this state of affairs, the courts of France, England and Russia, have considered it their duty to define, by a special treaty, the line of conduct they are resolved to observe, in order to arrive at the object towards which the wishes and interests of all the Christian Powers tend.

"In execution of one of the clauses of this treaty, the undersigned have been charged to declare to the government of the Sublime Porte, that they now in a formal manner offer their mediation between it and the Greeks, to put an end to the war, and to regulate, by a friendly negociation, the relations which are to exist between them in future: That further, and to the end that the success of this mediation may be facilitated, they propose to the government of the Sublime Porte an armistice for suspending all acts of hostility against the Greeks, to whom a similar proposition is this moment addressed. Finally, they expect at the end of fifteen days the Divan will clearly make known its determination.

"The undersigned flatter themselves that it will be conformable to the wish of the allied courts; but it is their duty not to conceal from the Reis Effendi, that a new refusal, an evasive or insufficient answer, even a total silence on the part of his government, will place the allied courts under the necessity of recurring to such measures as they judge most efficacious, for putting an end to a state of things, which is become incompatible even with the true interests of the Sublime Porte, with the security of commerce in general, and with the perfect tranquility of Europe.

(Signed) "C. GUILLEMINOT,
"S. CANNING,
"RIBEAUPIERRE."

Spain.—The insurrection in Spain seems to be very extensive and serious. A manifesto from the minister of state for the war department, to the captain general of Catalonia, dated September 5th, takes a general view of the progress of the disturbances from their commencement. In this document it is admitted the spirit of sedition has been active in the kingdom for two years past, and that during this period the government has been either too powerless or too inert to resist its progress.

From Puycerda, the advices of the 19th of September state, that the number of rebels was increasing daily; and their excesses led the inhabitants to become plunderers in their own defence. The revolution draws to it both royalist volunteers and constitutionalists. The citadel of Cordona was held by the King's troops, but the town was in the hands of the rebels.

Dreadful Fire.—The Hamburgh papers give an account of a dreadful conflagration in the town of Abo, on the 4th of September. It raged for twenty-four hours, and ended only with the almost entire destruction of the place. The cathedral with the archives of the consistory, the celebrated University, all the buildings of the academy, with the valuable collections, libraries, &c. the custom-house, the court of justice with the archives, the town hall, and above 900 houses, were consumed. Private letters say that more than 100 persons perished in the flames. Abo was the largest town in Finland.

Miscellaneous.—The sea-serpent has made his appearance on the coast of Norway. The Norwegians were engaged at last accounts in collecting all the fuel practicable, for the purpose of making a tremendous bonfire, to attract the serpent, in the hope that in making for it, he would run aground, and thus enable them to catch him.

One of the most brilliant and picturesque appearances of the aurora borealis ever seen in Scotland, exhibited itself on Monday evening last. The coruscations were very rapid and transparent, and overspread nearly the whole northern hemisphere. Some of the flashes were almost vertical, and latterly they resembled in clearness and motion the undulations of a bright flame. At one time the meteors formed themthemselves into a narrow belt, crossing the heavens from east to west.—*Perth Courier.*

Mr. Gallatin, the American minister and his family, were to embark for this country on the 8th of October.

Captains Franklin and Richardson have returned from their journey towards the north pole. They arrived at the admiralty on the 29th of September.

Capt. Parry had also returned. He had proceeded as far as 82 1-2, and thought it impracable to proceed farther.

DOMESTIC.

Tribute of Respect.—A meeting of the members of the bar of the supreme court, now in session, was held at the capitol in the city of Albany on the 26th ult. Abraham Van Vechten, Esq. of Albany, was called to the chair, and Samuel Beardsley, Esq. of Utica, was appointed secretary. The chairman having announced the death of Hon. Thomas R. Gold, of Whitesborough—on motion of Mr. Sherwood, of Delaware county, it was unanimously resolved, that as a testimony of respect for their deceased brother, the meeting recommend to all their brethren to wear the usual badge of mourning for thirty days.

Morgan NOT *found.*—Although probably no one out of the "excited region," believed from the testimony, that the body recently found on the shore of Lake-Ontario was the body of William Morgan; yet it appeared to be generally believed in that quarter that it was so, beyond all controversy. But the remains have since been claimed from another quarter; and no reasonable doubt can now be entertained that the body was that of Timothy Monro, of the district of Newcastle, Upper-Canada, who, with another person, was upset in a skiff and drowned, in the mouth of Niagara-river, in the latter part of September. Mrs. Monro, her son, and a Mr. Cron, an intimate acquaintance of the deceased, have visited Gaines, in Orleans county, where the body was found, & their testimony is conclusive on the subject. Mrs. Monro, before seeing the clothes of the deceased, stated that she had herself made and mended all the clothes which her husband wore when he was drowned, except his coat, and gave a minute description of them; and her testimony was fully corroborated by that of her son and Mr. Cron. After the examination was concluded, the clothes were exhibited, and the marks, says the Rochester Daily Telegraph, even to the minutest, were found to have been described with an accuracy which none but the individual who had made and mended, and had a constant eye over them, could have evinced. Cron also saw Monro the day he was drowned, and saw him have some pamphlets or tracts, which he put in his pocket at the time. The description given by the witnesses of the person of the deceased, likewise agreed satisfactorily with the appearance of the body. The result is, that the body has been again disinterred, and given up to the friends, to be taken to Canada.

Extensive Robbery.—The first teller of the branch of the Virginia State Bank, in Petersburgh, absconded on Sunday the 21st ult. with $40,000 in bills of that bank. He is supposed to have since been in New-York, as an application was made to the brokers on the succeeding Wednesday morning, to exchange a large sum of the bills of that bank, by a person who stated that he wished to purchase bills on England.—One broker whom he asked to exchange the sum of $30,000 was about to draw a check for the amount; but thinking there was something wrong in the application of a stranger for so large an amount, declined the transaction, and it is not known whether the man succeeded in effecting an exchange. He stated that he was in a great hurry, and was to embark in the packet ship which sailed about noon that day for Liverpool. The teller left his house at Petersburgh at 4 o'clock in the morning, and got on board a steam-boat for Baltimore. He left with a servant a letter for his wife, with an injunction not to deliver it till the following day; but her distress was so great in consequence of his absence, that the servant was induced to hand it to her in the afternoon. The letter enclosed 5000 dollars for her use. On discovering what her husband had done, she informed the officers of the bank, and immediately restored the money in her hands.

A person answering the description of the fugitive has since passed through Hartford, where he took the stage for Boston.

Effects of the Tariff System.—A New-Jersey paper, in remarking upon the fulfilment of its former predictions respecting protecting duties, makes the following statement:—

"One of the wealthiest and most extensive English shippers of cotton goods to this country, (a gentleman who has paid duties to our government to the amount of 260,000 dollars a year on calicoes), has, in consequence of the protection afforded to cotton factories, removed his establishment to this country, and is now erecting in the state of New-York, a cotton factory of 15,000 spindles and 400 power looms. He is likewise so well pleased with the machinery made in this country, that he intends to procure it in the U. States, and not import any of it."

According to a recent and minute statement, there are in Massachusetts one hundred and fifty incorporated woollen and cotton manufactories, with an aggregate capital exceeding twenty millions of dollars.

A rare Instance of honourable Conduct.—About ten years ago, a gentleman engaged in mercantile pursuits, in the interior of this state, met with reverses, gave up all his property, compounded with his creditors, and was fully and unconditionally discharged by them. A few days since, he called upon them respectively, several of whom reside in this city, and paid every farthing of the original debts, with interest to this time, amounting to nearly 20,000 dollars. We are happy to add, that his creditors here, presented him with a service of silver plate, as a testimony of their high regard for him personally, and of their admiration of the exalted principles by which he had been governed.—*Albany Argus.*

New-York Market.—Flour and wheat have recently advanced in price in the New-York market. Western flour now sells at $5.12 to 5.25. Western wheat, $1.04 to 1.06. Rye, 59 to 60 cts. Corn, 53 to 60 cts. Prime beef, $6: Mess do. $8.50 to 8.75. Prime pork, $9. 62: Mess do. $14.75 to 15.00. Butter, 12 1-2 to 15 cts.

MARRIED,

In Richfield, on the 1st inst. by Elder Curtis, Capt. *Franklin Willoughby*, to Miss *Keziah De Lano*, of Richfield.

In Manlius, N.Y. on the 24th ult. by Rev. Mr. Baldwin, Mr. *Stephen Shepard*, printer, formerly of Johnstown, Montgomery co. to Miss *Margaret Caroline Stow*, of Champion, Jefferson co. Mr. and Mrs. S. are expected to join the reinforcement about to sail for Sandwich islands.

DEATHS.

We last week mentioned the death of Mrs. *Jerusha H. Burge*, wife of Rev. Mr. Burge, in the 36th year of her age. The following obituary notice of the deceased came too late for publication in the same paper:—

"Mrs. B. was the daughter of the Rev. William Hall, of Grafton, Vt. who was careful to instruct his children in the great doctrines and duties of religion. In the year 1814, she hopefully became a subject of divine grace, and ever since that period her christian character has been singularly uniform. In every vicissitude she was the same. The first dawn of religious hope in her mind, and the moment it passed into the fruition of heaven, were marked, so far as man can judge, by the same fixedness of christian principle. She was retiring in her habits, and intimately known to but few persons. She was a tender mother, a dutiful and affectionate wife, and her loss is great, especially to a young family who need a mother's care, example and prayers."

In this village, on the 30th ult. Mrs. *Content Ross*, wife of Mr. Isaac Ross, aged 35.

On the 1st inst. on board the packet-boat Ontario, on his way from Buffalo to Cumberland, R. I. Mr. *Stafford S. Scott*, aged 23. He was interred in the burial ground of this village.

At Trenton, on the 3d inst. Mrs. *Elizabeth Curry*, wife of Mr. Elias Curry, aged 44. She had been for many years a member of Christ's church, and died in full hope of a glorious resurrection. She has left a husband and eight children to mourn her loss, the youngest of whom is five years of age.—*Com.*

In Portland, Maine, on the 22d ult. after a period of extreme suffering, Rev. *Edward Payson*, D. D. for twenty years pastor of the second church and congregation in that town. The talents, the virtues, the piety of this eminent servant of God, are well known. His health (says the Mirror) had been declining many months. For most of the year past, the nature of his complaint was such as to preclude any confident hope of his recovery; and during the few last weeks of his life, he may be said almost literally to have *died daily*—so excruciating were his sufferings. Yet the joy of the Lord was his strength. His spiritual comforts and antepasts of heaven were so rich and abundant, as greatly to outweigh his agonies. Instead of complaining, he expressed himself in accents of praise. In his seasons of greatest agony, he would often say—"I will bless the Lord at *all times.*" "These are God's arrows, but they are all sharpened with love." He could speak of his extreme sufferings, as *light afflictions, not worthy to be compared with the glory to be revealed;* nor indeed with that which he actually experienced; for, to use his own vivid language, "he could find no words to express his happiness; he seemed to be swimming in a river of pleasure, which was carrying him on to the great fountain." "God is literally now my all in all. If he is present with me, no event can in the least diminish my happiness, and were all the world at my feet trying to minister to my comfort, they could not add one drop to the cup." "Hitherto I have viewed God as a *fixed* star, bright indeed, but often intercepted by clouds; but now it is coming nearer and nearer, and spreads into a sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain." That his was not a blind adoration, and that his mind was awake to every view of the subject, may be seen by the expressions which follow: "I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an *impenitent* sinner." To Mrs. P. who, while ministering to him, had observed—"Your head feels hot, and seems to be distended," he replied—"It seems as if the soul disdained such a narrow prison, and was determined to break through with an angel's energy, and I trust with no small portion of an angel's feeling, until it mounts on high." Again—"It seems as if my soul had found a new pair of wings, and was so eager to try them, that in her fluttering she would rend the fine net-work of the body to pieces." His *humility* increased with his joys: "I find no satisfaction in looking at any thing I have done. I want to leave all this behind—it is nothing—and fly to Christ, to be clothed in his righteousness." All my joy comes from looking at him." Again: "I have done nothing myself. It seems as if I had not fought, but Christ had fought for me—I had not run, but Christ had carried me; that I had not worked, but Christ had wrought in me. Christ has done all." He repeatedly expressed his continually deepening conviction that the happiness of heaven was a *benevolent* happiness, and consisted in *imparting*, as well as receiving.—He compared the saint to a mirror, which reflects as it receives the beams of the sun. This conviction was greatly strengthened by his own experience. "In proportion as my joy has increased," said he, "I have been filled with intense love to all, and a strong desire that they might partake of my happiness." The sincerity of this avowal was abundantly verified by his increasing efforts to do good to all to whom he could gain access by any medium. During his last sickness, and after he was confined to his bed, he often saw and conversed with from 40 to 50 of his pastoral charge in a day. At his request, notice from the pulpit was given on the Sabbath from time to time, as he had strength to bear it, inviting one class after another of his parishioners to come to him at a given hour, at which they received his farewell counsel and blessing. These seasons were tender and affecting beyond description. On the last Sabbath morning he grew suddenly worse; and it seemed as though the angel of death would immediately execute his commission. From this time, it was with difficulty that he could speak; but after his power of utterance failed, he continued to answer the anxious inquiries of his friends with radiant eyes and a heavenly smile. He lingered till Monday evening, when he sweetly fell asleep "about the going down of the sun."

Hamilton College.

The Corporation of Hamilton College are informed, agreeably to the provisions of the charter, that a meeting of their body will be holden in Clinton, on Thursday the 15th of November next, at 10 o'clock, A. M. for the purpose of electing a Professor of Mathematics and Natural Philosophy, and transacting other business in relation to the Seminary, if desirable. As the object of the meeting is highly important, the attendance of the members is earnestly requested.

ASAHEL S. NORTON,
Senior Trustee residing in Clinton.
Clinton, Oct. 22, 1827.

Chairs at Auction,

In front of the Public Sale Room, No. 39, Genesee street.

On FRIDAY, Nov. 9, at 11 o'clock—

200 NEW and elegant Fancy Flag-seat CHAIRS, will be sold at Auction, without reserve or limitation. They are worthy the attention of all those who are in want of the article. Samples of the Chairs may be seen previous to the sale, at Mr. Shepard's Hotel, and at the Sale Room.

N. B.—Should the weather be unfavorable on the day appointed, the sale will be postponed to the first fair day thereafter.

45w1 G. J. HOPPER, *Auctioneer.*

Clinton Female Seminary.

THE winter term of this Institution will commence on Thursday the 22d of November next. The School continues to be under the direction of the Misses ROYCE. Terms as usual.

Music is taught by Miss PHILOMELA ROLLO. Tuition, with the use of the Piano, exclusive of the other branches, $12 per quarter.

Clinton, Oneida Co. Oct. 31, 1827. 45w4

Parmele & Brayton,

No. 106, Genesee-Street,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct. 23, 1827.*

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct. 23, 1827.*

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—

Hart, Herrick & Co. *New-York.*
Douglass & Dunn, *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct. 1, 1827.*

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, Genesee-Street,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchows and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July 17, 1827.* 29tf

Teachers of Common Schools.

TEACHERS of Common Schools, for the Winter, may be had at the Oneida Academy, if application be made soon. A line may be addressed to either of the Teachers, giving information of the size of the school, wages, &c.

P. S.—All communications of this kind, by mail, must be post paid. *Oct. 30, 1827.*

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

We should have given the following an earlier insertion, had it not been accidentally mislaid:—

For the Western Recorder.

ISAIAH XXXII. 2.

Behold yon pilgrim, faint and slow,
And thro's scorching deserts stray;
No cooling fountains near him flow,
Nor friendly shelter cheers his way.

The serpent's hiss is in his ear,
The tiger's prowl, the lion's roar;
The Siroc's fearful blast is near,
And all his hopes of life are o'er.

"My wife, my children dear, farewell,
"My native land and friends adieu;
"No kindred tongue my fate shall tell,
"Nor I again my home shall view."

As down he sinks on that lone strand,
A seraph form, with beaming eye,
Appears, and stretching forth his hand,
Says—"Pilgrim live; thou shalt not die.

"Yon spreading rock shall be thy shield
"From sun and wind and tempest drear;
"There shall thy wounds with oil be heal'd,
"And bread and wine thy soul shall cheer."

The pilgrim's bliss no tongue can paint,
As 'neath the shadowy rock he bends;
And with a voice sincere, though faint,
Aloft his humble thanks he sends.

Reader, if thou hast ever felt
A wounded conscience—pangs severe,
And when, all hopeless, thou hast knelt,
Thy faith hath seen thy Lord appear:—

Then to his arms if thou hast flown,
And found in Jesus Christ a shield,
The pilgrim's raptures thou hast known,
For he the wounds of both has heal'd.

And mark that desert spread around,
Where sinful men self-will'd expire;
But *few* the sheltering Rock have found—
But *few* to holy joys aspire.

Then while thou liv'st, on sinners call;
Point to that Rock, their souls to save;
By faith, for them on Jesus call—
His smiles can light the dreary grave.

Then shalt thou have the heaven-like joy,
Of leading spirits on to bliss;
From sin, the tempter's dark employ,
To gain eternal happiness. S.

Utica, September, 1827.

CHURCH MUSIC.—*No. VIII.*

"*Fallen from thy high estate.*"

The church having passed through a long period of persecution, previous to the days of Constantine, was now to encounter a trial of a far more hazardous nature—that of being fostered and protected by the world. In this trial the gold of her spirituality gradually became dim. She degenerated, and among other things lost the sacredness of her minstrelsy.

We have alluded to singing in processions, as having probably been the first principal step in musical declension. Dr. Burney tells us that the Arian heretics first introduced the practice of "marching through the streets of Constantinople *in procession*;" a practice "with which the *vulgar** were so much captivated, that the orthodox, under the direction of St. Chrysostom, thought *it necessary to follow the example*, which had been set them by *their greatest enemies*."—Here, at least, seems to have been an act of carnal policy, in so conforming to the spirit of the world, as to excite the general admiration—an emotion far from being legitimate, under such circumstances. Dr. B. supposes, also, that the manner of chanting and celebrating the mass about this time, may have been derived from the character of the Greek tragedy, since the theatres were then open, and the church service, so far as may be ascertained from description, was more or less in the dramatic style. The theatres, however, were afterwards closed. Christians and christian emperors abhorred them.—Through their suppression, also, the refinements of the Greek music were irretrievably lost; and in departing from these refinements, music fell into the opposite extreme of insipidity. It was still in the hands of the church; but the church had corrupted herself. She had become worldly minded and carnal. She had adopted the pernicious expedient of substituting show for spirituality. Images were introduced; and one abuse after another succeeded in gaining admission. Yet her music continued inefficient. It was cultivated almost exclusively by monks, whose stupidity was proverbial. They soon lost the plain and obvious distinction between long and short syllables; and by singing & chanting the psalms either in barbarous verse or common prose, all the remaining requisites of vocal enunciation seem to have been gradually destroyed; till in the midst of the most splendid rites of pretended worship, the music had degenerated into a mere drawling, whining monotony. Formerly an impassioned enunciation constituted the soul of church music. Now the music, insipid and spiritless of itself, had little other effect than that of destroying the influence of the words, and annihilating the sentiment. Still there was some *attachment* to music, though it had lost its proper effects. The good ear relishes the best music with which it is acquainted; and since there was then no other, it should not surprise us that such unmeaning monotony was tolerated. The art continued thus, with little improvement, from the time of St. Gregory to that of the celebrated Guido, a period of several centuries.

*That is to say, the mass of the heathenish population.

Miscellaneous.

From the Vermont Chronicle.

MONTHLY CONCERT OF PRAYER.

The report of the General Convention of Vermont, on the state of religion within their bounds, concludes with the following appeal:—

The hearts of your committee have been suddenly warmed, by hearing from every association, "the monthly concert of prayer is observed in most of our churches," and as suddenly chilled by the addition of these words, "*by a few.*" There cannot certainly be a Christian, who, being acquainted with the object of the monthly concert, would not approve it. We presume there is scarcely a church in which the concert is not established; and we are astonished at the apathy of feeling among us in regard to this subject. We thought that Christians were benevolent; that they loved their fellow men; and if they could do nothing else, would at least pray for them! And the monthly concert is attended "*by a few!*" We thought that Christians aspired to vast and glorious achievements: And yet the monthly concert is attended "*by a few!*" We thought they held to the efficacy of prayer, and believed that the promise of their adored Saviour was to be fulfilled in answer to prayer: And yet the monthly concert is attended "*by a few!*" Do Christians love their closets—do they love the domestic altar—do they love the cause of GOD? Do they sympathise with the distant missionary under his privations, his labours, and sufferings? Do they think of those who have gone from the circle of their own sons and daughters? Do they remember Parsons, and Fisk, and Mosely, and others who have died rejoicing, because they have died in the cause of missions? Do they admire the patience, the kindness, and the perseverance of the female missionaries? When they have wept for a Judson in prison and in irons, have their feelings been elevated by contemplating the more than manly fortitude and courage of that ministering angel, his beloved Ann? When he has looked on that little playful son, dedicated to the Lord, and has thought that one day he may wield the sword of the Spirit, or perhaps wear the crown of martyrdom in some heathen land; when that little daughter on his knee, has clung to his neck, and pressed her warm kisses on his cheek, and he musing has thought that ere her bloom has past, she, perhaps, like Harriet Newell and Lucinda Wright, may find her last low bed on missionary ground, has he wished to engage all the divine perfections for the protection of his children?

Do Christians wish for the success of missions? Do they rejoice to hear that another tribe, in full council, have gravely decided to receive their fathers, the missionaries, and submit their children to instruction? Do they rejoice when the sailor from the Pacific tells that another Israel is waiting for the law; when the breeze which has swept the ocean from distant India, reports that an infant is saved from the alligator, a widow snatched from the funeral pile, or a victim to Juggernaut preserved from the crushing wheel, by the influence of the gospel? Do they rejoice to hear that a new translation is made, and another language, the language of millions, has become the medium of truth to man, and of grateful praise to GOD? Are all the emotions of their souls excited, when they hear that the spirit of persecution and the spirit of the martyrs are rekindling together, in the land where the Lord was crucified? Why, then, we may adjure them by the blood of their redemption, why do they not, next to the Sabbath, esteem the first Monday in the month their principal holy-day? Why do they not run with breathless haste, and in the triumph of faith and with gifts prepared, to the standard which on that day appears on all the high places of Zion? Why is not the number of fervent worshippers increased to a multitude, and that low murmur of supplication which is scarcely audible in the mountain breeze, swelled to a thundering roar, and sent in full tone to the throne of GOD? Under such a view of the subject, that the MONTHLY CONCERT should be observed "*by a few*" only, we cannot but wonder, and well might we weep.

From the Recorder & Telegraph.

UTILITY OF TRACTS.

A minister of the gospel in Massachusetts, writing to the Secretary of the American Tract Society at Boston, gives an account of three cases of special benefit from the perusal of tracts, which had fallen under his notice. The following are extracts from his letter:—

Miss S—— was a thoughtless giddy girl; but like many others was fond of reading, though not very choice as to what it was. She had one day put into her hands, the "Dairyman's Daughter." It excited her attention. She was led to inquire what she should do to obtain that which was the foundation of the hope of that interesting saint; she was enabled to put her trust in Christ, and now stands an honourable member of this church.

The next I refer to is the case of a young man who had embraced the doctrine of "universal salvation." He was not of that class who are willing that every one should think as they please, but those who differed from him, he opposed. And as evangelical truth was most opposed to him, he was the most strenuous in his endeavours to ridicule it, and destroy its effects wherever he could. A lady handed him the tract by A. Fuller, on "Universalism." At first, he treated it contemptuously, but afterwards condescended to give it a reading. After that he gave it another, and it brought him under very strong convictions for sin. This state of anxious solicitude was succeeded by a hope in the covenant of mercy, and he is now walking in newness of life.

The third and last was a young woman, who had made a profession of religion in the vicinity of this town, three years previous to her residence here. She one day took into her hand the tract entitled "Self-Examination." The pungent nature of those questions reached farther than ever she had been before, and she found she was still "in the gall of bitterness and in the bonds of iniquity." Her grief was excessive, being augmented by the consideration of making a profession of what she never had experienced. She continues yet in a state of great anxiety; which may God grant may terminate in joy and peace in believing.

The former of these cases occurred within two years, and the others within the last six months. Thus you see, my dear sir, what cause we have to bless God that he has seen fit to crown with success those messengers of truth which have been distributed in this town.

From the New-York Observer.

TRACTS FOR SANDWICH ISLANDS.

The General Agent of the American Tract Society acknowledges the receipt of $10 from a gentleman in this city, and $12 from two ladies in Morristown, N. J. to aid the society in printing tracts in the Hawaiian language, for circulation at the Sandwich islands. This sum will enable the society to print a little more than 2,000 tracts for these recent converts from idolatry; but the missionaries request *twenty thousand copies of each* of the three tracts approved by the committee, viz. Christ's Sermon on the Mount, 16 pp. Questions concerning the Word of God, 8 pp. The Ten Commandments, &c. 4 pp. and an equal number of a fourth tract, consisting of extracts from scripture, which has just been presented for approbation.

A ship is to sail on the 1st of November, in which several additional missionaries will leave their native country for those islands, and we shall most deeply regret it, if means cannot be furnished for supplying them with tracts. *Three hundred dollars* are now needed for this specific object.

From the Christian Spectator.

TAVERNS WITHOUT BAR-ROOMS.

In a late journey of several hundred miles in the New-England states, I met with two public houses without bar-rooms; and it gives me pleasure to say that these were the best conducted inns I met with in the journey. For neatness, comfort, and quiet, they differed in no respect from a genteel private dwelling. Liquors might be had if wanted for refreshment, but they were only brought forward when asked for, from a sideboard or a closet, and were not set out to view in many a labelled decanter, obtruding themselves upon you in the first room you entered. As there was no bar, there were of course no *bar-hunters*. All the guests you saw were travellers like yourself, stopping for refreshment and rest.

Bar-rooms are by no means a necessary appendage to a tavern, as these instances may show. On the contrary, they are a great nuisance. How annoying to travellers, especially to ladies, to know that in one part, at least, of the house in which they are to pass the night, filth and tippling are privileged, if not even revelling and profaneness. Many a lady, not to speak of her fellow-travellers of the other sex, eats her meals with a poorer stomach for the dirtiness of the bar-room, and sleeps the less lightly for the voices that she hears, "or thinks she hears," from the same apartment. Why should the house of repose, the professed "home of the stranger," be made the haunt of dissipation?

How much bar-rooms are the source of idleness and intemperance every villager knows. The fact is proverbial. On this account they ought to be prohibited by the same legislative act which grants licenses to taverns. But this is not to be expected in this age of legislative indifference to the public morals. So long as our republican representatives grant *indulgences* to theatres, and lotteries, and to various other public sins, it is not very likely they will see any harm in bar-rooms.

But cannot the evil be reached in some other way? I propose the query to our Temperance Societies. By what one measure could the American Society for the Promotion of Temperance take so large a step in the accomplishment of its object, as in the doing away of bar-rooms—if it can be effected, as I am confident it can be, in a good measure.

Suppose that society should give the influence of its public approbation to every inn-keeper who should keep a house of the description I have commended—who should convert his bar-room into a neat parlor, or at least into a decent sitting room for his humbler guests, and for the reception of baggage, and should banish from his house the very semblance of dissipation. Houses thus patronised might be pointed out to travellers by a particular sign, which should be designated by the society. Such houses would be encouraged. Travellers would prefer them from a regard to their own comfort, if not from moral motives. The American Bible and Tract Societies might lend some attractiveness to them, by furnishing their apartments with copies of their publications. Agricultural societies, also, might give their countenance.

If this plan is not practicable, let some other be suggested. The object *can* be effected; it is surely desirable that it *should* be, and the salutary excitement which is beginning to pervade the public mind relative to intemperance, is a pledge that it *will* be effected. Let the public sentiment be brought to bear upon it, and every landlord who respects himself, will soon put out of sight his disgusting show of bottles. He will be as much ashamed of allowing intemperance and other tavern vices in his house, as if it was a common dwelling. VIATOR.

REMARKABLE DESCRIPTION OF ST. PAUL'S PERSON.

How little stress is to be laid on external appearance! This prince of apostles seems to hint concerning himself, that his bodily presence was not calculated to command respect at first sight: 2d Cor. x, 10. Saint Chrysostom terms him, "a little man, about three cubits (or 4 1-2 feet) in height."

Lucian, or whoever is the author of the *Pillopatris*, is supposed to have had Saint Paul in view, when he introduces "a Galilean (for so the Christians were contemptuously styled), rather bald-headed, with an aquiline nose; who travelled through the air into the third heaven."

But, of all other writers, Neciphorus Calistus has given us the most circumstantial account of St. Paul's person. "St. Paul was small of stature, stooping, and rather inclinable to crookedness; pale-faced, of an elderly look, and bald on the head. His eyes lively, keen, and cheerful; shaded, in part, by his eye-brows, which hung a little over. His nose rather long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length, and like his locks, interspersed with grey."—*Witsius.*

THE PINES.

An aged layman has been occupied in visiting the villages and neighbourhoods in that part of New-Jersey called the *Pines*. His object has been to distribute bibles, testaments, and establish schools. He is every where received cordially and treated kindly. He has been instrumental in organising several Sunday schools and some common schools. This is good. We rejoice to see our grey-headed fathers active in leading the children and youth of our land, in the ways of wisdom and righteousness.

UNITARIAN ANECDOTE.

In the town of C———, where a few persons not long since introduced unitarian preaching for the first time, there was a man who had long been known as an opposer to vital religion, and *a deist*. He attended on the new preaching several times, and at length expressed his peculiar satisfaction with it. "I like this," said he; "I did not know that I was a unitarian before."

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Expiration of the Time for redeeming Lands sold for *TAXES*, in 1826.

COMPTROLLER'S OFFICE,
Albany, Oct. 17, 1827.

PUBLIC notice is hereby given, That the time for redeeming the Lands sold for County Taxes, and the United States Direct Tax, and Assessments for making Roads, will expire on the 27th day of April next; and that unless the Lands sold by the Comptroller at his last sale, (in 1826), are redeemed on or before the said 27th day of April next, they will then be conveyed to the purchasers.

W. L. MARCY, *Comptroller.*

☞ Lists of such Lands in each county, as had been sold, and were not redeemed at the date of the above notice, have been transmitted to each County Treasurer, whose duty it is to publish the same in one or more papers in the county of which he is Treasurer. Those interested are referred to such lists, to ascertain if their lands have been sold, and remain unredeemed. 43w6

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 91f3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1827. 11tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicine Store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis. JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica. August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.